

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

NINETEENTH ANNUAL SESSION

OF THE

Warrior River Baptist Association,

HELD WITH

FRIENDSHIP CHURCH,

*Marshall*

BLOUNT COUNTY., ALA.,

October 12th, 13th and 15th, 1877.

OFFICERS.

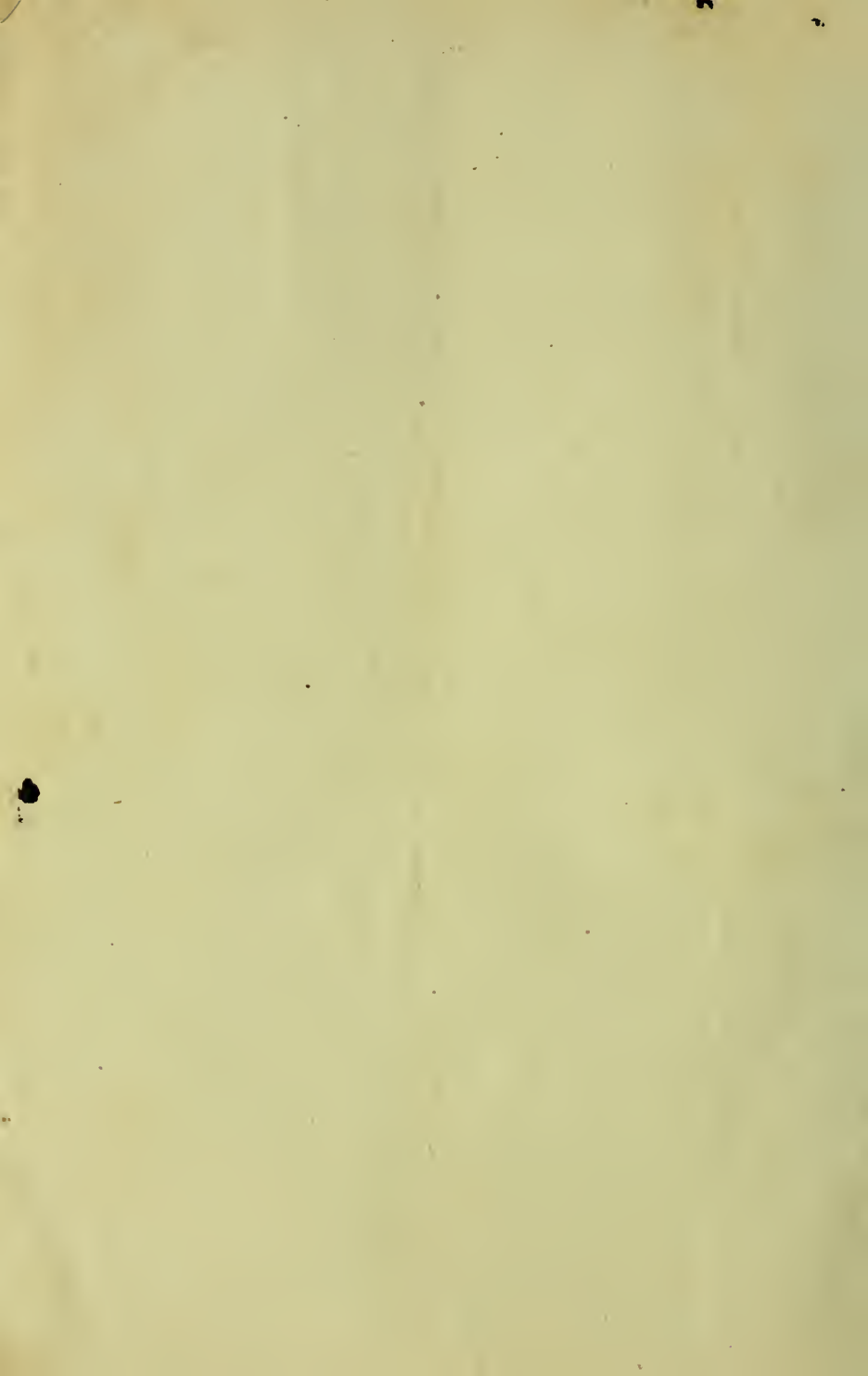
Elder G. B. WADE, Moderator, Walnut Grove, Etowah Co.  
W. Y. ADAMS, Clerk, Gum Spring, Blount Co.

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BANGOR, ALA.:

PRINTED AT THE BROAD-AXE OFFICE,

1878.



# MINUTES.

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FRIENDSHIP CHURCH,  
Marshall Co., Ala., Oct. 12, 1877.

The Warrior River Baptist Association met with the above named church at 11 o'clock A. M.

The introductory sermon was preached by Elder P. M. Musgrove, from 1st Cor. 1-10.

After thirty minutes recess, met in the house, when the body was called to order by Elder G. B. Wade, former Moderator. Prayer by Elder V. H. Dean. Read the letters from the various churches.

On motion, letter from Warrior Creek church was laid on the table.

Called for petitionary letters, when a letter from "The Baptist Church of Cullman" was received, and the right hand of fellowship extended by the Moderator to the delegates.

Suspended regular order of business to appoint devotional committee. The following brethren were appointed: Bob Steele, A. F. Whitley, J. H. Moon and Deacons of Friendship church.

Visiting ministers invited to seats. V. H. Dean accepted, and was cordially received.

Called for correspondence. Welcomed brethren Elder E. P. Borroughs and C. Pucket, with minutes from Cherokee, and M. N. Hestle from Sulphur Spring.

Appointed usual committees, viz: State of Religion, Elder J. Y. Bain, J. H. Moon and Elder P. R. Tennyson; Documents, W. H. Lyons, W. L. Ellison, N. M. Gregory; Sabbath-schools, T. B. Goings, L. W. Jones, W. M. Richards; Temperance, W. L. Casey, A. B. Cox, J. M. Stewart; Missions, P. M. Musgrove, E. P. Mitchell, Jas. Fields; Finance, W. B. Brown, James Bennet, Bob Saye.

On motion, adjourned to meet at half past 8 o'clock tomorrow morning.

Saturday morning met pursuant to adjournment. Prayer by W. L. Casey. Roll call. Read and approved min-

utes. Adopted order of business of last year. Read constitution and rules of decorum.

Suspended regular order of business to hear circular letter, which was received and adopted. Renewed call for petitionary churches. A letter from Blue Spring received, and the right hand of fellowship extended by the Moderator to delegates. Committee appointed to redistrict the Association, viz: James Fields, W. B. Brown, W. H. Lyons and A. F. Whitley.

Returned correspondences as follows: To Cherokee, 11 miles east of Gummersville, Friday before 3d Sabbath in September, 1878, Elders W. L. Casey, James Fields, E. P. Mitchell and brethren J. S. Breasseal A. F. Whitley, J. H. Moon; to Canaan, Elders P. M. Musgrove, G. B. Wade and Bro. W. Y. Adams; to Sulphur Springs, Elders P. M. Musgrove, James Fields, J. M. Stewart and brethren Bob Steele, James Bennett; to Muscle Shoals, Friday before the 1st Sabbath in October, W. H. Lyons and James Bennett; to the Alabama Baptist State Convention, Elders G. B. Wade, V. H. Dean, P. M. Musgrove, J. Y. Bain, E. P. Mitchell and Brethren A. F. Whitley, H. W. Watson, W. Y. Adams.

Resumes for preaching. Preaching by Elders E. P. Burroughs and J. C. Drain.

Resumed business at 2 o'clock p. m. Called for report of usury committee. Received and adopted the following reports, viz: State of Religion (See Appendix A.); Missions (B); Sabbath schools (C); Documents (D); Temperance (E); College Report (F); Finance (G.)

Suspended the regular order of business to consider the Warrior Creek matter. On motion, letter from Warrior Creek was taken from the table. On motion, the Association withdrew fellowship from Warrior Creek.

On motion, a presbytery of three was appointed to dissolve the Baptist church at Blountsville, and to dispose of the church property, consisting of the following brethren, viz: P. M. Musgrove, Wm. Whaley and James Fields.

Prayer by Elder P. M. Musgrove. Adjourned to meet at

8½ o'clock A. M. Monday.

Sunday, 10 o'clock A. M., preaching by Elders P. M. Musgrove and V. H. Dean; 2 o'clock P. M., preaching by Elder J. Y. Bain.

Monday morning met pursuant to adjournment. Prayer by Elder E. P. Mitchell. Received and adopted report of committee appointed to redistrict the Association (see Statistics). Located Union meetings as follows: 1st District, Austin's Creek, Friday before 4th Sabbath in August, 1878; 2d District, Macedonia, Friday before 2d Sabbath in August, 1878; 3d District, Liberty, Friday before 3d Sabbath in August, 1878.

Queries and Requests.—Has a church the right to dismiss members by letter on the ground of non-fellowship against the church or any of her members? No. Granted Mount Carmel and Hopewell churches letters of dismission. Discussed the mission question. Elected our venerable and highly esteemed brother, Elder James Fields, home missionary for the ensuing associational year—his pay the voluntary contributions of the churches, received by himself.

Proposed amendments to the constitution of Warrior River Baptist Association: Amend Article 4 by inserting after Association, the words, "and one additional delegate for every twenty-five after the first fifty." Amend Article 11 by inserting after introductory sermon, "and one to preach on Missions."

It was ordered that the circular letter be printed, and many copies of Minutes be printed as the funds will justify.

Resolved, That we recommend the churches, that in addition to minute funds, they say how much for Clerk's services.

Resolved, That we return our thanks to God for His mercies, and to the brethren and friends for their hospitality.

Elected Elder G. B. Wade to preach the introductory sermon, and J. Y. Bain Alternate, and Elder P. M. Musgrove to write circular letter. Next session of the Association will be held with Mt. Tabor, five miles west of Blountsville, Fri-

day before 2nd Sabbath in October, 1878.

After taking the parting hand, adjourned to meet time and place above named.

G. B. WADE, Moderator.

W. Y. ADAMS, Clerk.

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APPENDIX.

STATE OF RELIGION (A).—Your committee beg leave to report, that the cause of Christ is prospering in many of the churches and languishing in others. We therefore entreat the brethren and sisters to pray more earnestly, that God for Christ's sake may revive his work in our midst the ensuing year. Respectfully submitted.

J. Y. BAIN, Chm'n.

MISSIONS (B).—Your committee on missions beg leave to report, that there is considerable destitution of the preached Gospel in the boards of our Association, and that during the past Associational year no effort has been made by the Association to supply the destitution. We your committee earnestly recommend that the Association put a minister in the field to preach to the destitute neighborhoods and churches, and to visit every church in the Association, and that it shall be his duty to act in the capacity of an Evangelist to preach the gospel, hold such religious services at all places, where he goes, such as prayer meetings, family worship, and to give special instruction to the children, and it shall further be his duty to attend to raising his salary, by voluntary contributions, in his field of labor. Respectfully submitted.

P. M. MCGROVE, Ch'n.

SABBATH-SCHOOLS (C).—Your committee on Sabbath-schools beg leave to report that, from the best information we can get, there are a few churches that have been engaged in this good work. We would recommend the churches to meet together on the Lord's day for reading the Scriptures, exhortation, singing and prayer, calling this meeting together any name they may see proper.

DOCUMENTS (D).—We your committee on documents beg leave to report, that having examined the letters from the various churches, we find nothing of importance, except that two churches call for letters of dismission—Mt. Carmel and Hopewell—also Mt. Tabor makes application for next session of Association. We recommend clerks of churches to write short, comprehensive and legible letters, and if they can't, get some one who can. Respectfully submitted.

W. H. LYONS, Ch'n.

TEMPERANCE (E).—We your committee on temperance beg leave to report, that in and of itself, the use in any way of intoxicating liquors, by members of our churches, is wrong, and one of the greater sins to which the Christian world can be guilty. Therefore we would most earnestly advise the churches of our Association to withdraw from and keep from all who will persist in making, selling or using it in any way, save for medical purposes, and let that be seldom and long between. Respectfully submitted.

W. L. CASEY, Ch'n.

REPORT OF TRUSTEES OF MULBERRY COLLEGE (F).—During the past associational year there has been a school taught in the College building a part of the year. As it is a chartered institution, we recommend the appointment of the required number of trustees, filled out by the Association, as follows: P. M. Musgrove, F. L. Hearn, W. Y. Adams, D. L. James, A. Burns, J. H. Berrier, E. G. Musgrove, Dr. J. W. Gamble, J. M. LeGrand. Respectfully submitted.

P. M. MUSGROVE,

Pres't Board of Trustees.

FINANCE (G).—We your committee on finance beg leave to report the following Minute funds: Hopewell, \$1.10; Mt. Tabor, \$2; Austin's Creek, \$1.10; Mt. Pleasant, 85c; Liberty, \$1.75; Rock Spring, \$1.30; Walnut Grove, \$1; Harmony, \$1.50; Macedonia, \$1.20; New Hope 85c; Bristoe's Creek, 90c; Mt. High, \$1.25; Friendship, \$1.70; Clear Spring, 50c; Roswell Creek, 25c; Cullman, \$1; Blue Spring, \$1. For printing circular letter, \$2.95.

Total, \$22.10. Respectfully submitted.  
W. B. BROWN, Ch'n.

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**CIRCULAR LETTER.**

*The Ministers and Messengers of the Warrior River Baptist Association to the Churches they represent send salutation :*

DEAR BRETHREN—We address you from the words of Paul in 1st Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive."

The doctrine here taught is the foundation of the Christian's faith and hope. The apostle introduces the subject by saying, "Moreover, brethren, I declare unto you the go-pel, which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain."

1st. We shall endeavor to give a correct exposition of this subject, as it has been held by some as teaching the doctrine of the final raising of all men to immortal glory and happiness. The word "all" does not mean, every time it is used, to include every individual of the human family, but, as in Acts xxvii. 44., speaks of all escaping safe to land, does not mean the whole world, but only all the crew, etc., on that ship. We must recollect that there are two resurrections spoken of by Christ and His apostles, and that they are entirely distinct in their nature and subjects. Those with whom Paul reasoned were brethren, to whom the gospel had been preached, and whose faith had been established on this very doctrine, but were now wavering on account of some who, like the Sadducees, denied the resurrection, and hence the apostle reminded them of what he had taught them. Paul in Acts 24, 25, speaks of the resurrection "both of the just and unjust." Our Saviour says, John v. 28, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation." The first of these will be the completion of that salvation which Christ has undertaken for His people. "And this is the Father's will that hath sent me," says the Saviour, "that of all which He hath given me I should lose nothing, but should raise it up at the last day." "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." The resurrection of believers and unbelievers will be very distinct: the one will be the commencement of eternal happiness and glory; the other, of misery and degradation: the one will be the consequence of vital union with Jesus Christ, who is the resurrection and the life; the other, that of neglecting the great salvation, and having no part nor lot in the matter.



Hence this is fitly called the second death, Rev. xx. 6-14, in opposition to a resurrection of life. Now, we may conclude that the apostle, in addressing a Christian church and endeavoring to confirm their faith in the doctrine of the resurrection, would discourse not so much about the resurrection of the wicked, but of the righteous, as a ground of encouragement and support to them amidst their trials and persecutions, and brings a contrast between the ruinous consequences brought on us by our connection with the first Adam, which pertains to all alike, and a glorious union with Christ, the second Adam, which is forcibly brought out by the same apostle in Rom. v. There the triumphant conclusion is reached, "that as sin has reigned unto death, even so should grace through righteousness unto eternal life." This righteousness is by faith—Rom. iii. 22. Phil. iii. ix. Hence eternal life, which includes the resurrection of the body, can be claimed only by Christians. Hope, as one of the graces, is based on the resurrection for its existence and power. Hence the apostle argues, "if there is no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then our preaching is vain, and your faith is also vain; ye are yet in your sins." The conclusion is, if there be no resurrection, there is no salvation of either soul or body. But we believe with the apostle that Christ both died and rose again: on that faith we may found the hope not only of happiness immediately after death, but of a more glorious state, "when this corruptible shall put on incorruption, and this mortal put on immortality." Every immersed believer professes his faith in the resurrection of Jesus Christ, and to found his hope of salvation on it. "Know ye not that so many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we are buried with Him by baptism into His death, that, as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Baptists still, by their practice, hold forth their testimony to this important doctrine. But hope, while it rests on the resurrection of the Lord Jesus as its firm foundation, yet in its exercise looks forward to the future, having much to hope for; but it will cease forever, having fully attained the object to which its desires and expectations were directed.

In the next place we will give some proofs from the Old as well as New Testament. In Job we find this: "For I know that my Redeemer liveth, and that He shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another, though my reins be consumed within me." David says: "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with thy likeness." Paul adduces this doctrine as consolatory to those who sorrowed on account of those who had fallen asleep in Jesus, that they might sorrow not as those who had no hope: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first,

then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and shall be ever with the Lord." Those who have the evidence of a resurrection to a newness of life in their own souls here on earth, may have also the assurance of their bodies to an immortal life, by which the last enemy, death, shall be destroyed, and that saying be brought to pass, "Death is swallowed up in victory."

Man, according to Scripture, is a threefold being of soul, body and spirit—I. Thess. v. 23. In the natural world we find three distinct substances or entities; matter, spirit, or life, and mind. The first of these, matter, is that of which the earth and all solid bodies are composed. But matter is naturally without life and motion; hence, when we discover it in a regular organized form possessing life and motion, we know there is another substance or principle connected with it. Thus vegetables and trees possess not only matter, but life also; otherwise they could not grow or vegetate. But, besides these two, we discover another substance or entity, which is mind—that which thinks, speaks, reasons, remembers, judges, wills, hopes, fears, etc., must be something entirely different from mere matter. (This expression must not be understood to apply these exercises of mind to inanimate or vegetable nature, but alone to animate). That there is such a thing as mind, or the intellectual principle, we know from consciousness, just as we know matter exists by our natural senses. We might as well doubt the evidence of one as the other. All these three substances enter into the composition of man, and constitute him like his Creator, a threefold being. Spirit, or life, forms the connection between the soul and body. It entered into the body at the creation, as it is written: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." So in like manner, when the soul leaves the body, the life or spirit leaves, and accompanies the soul to the world of spirits. The soul, in its present state, is put into a body of flesh in order to connect it with the outward visible world through the organs of sense. This end being answered, death destroys the body, reducing it to its original state, but leaves the soul untouched. In this state the soul shall exist, happy or miserable, according to its character, until the resurrection, when it shall again enter its once dissolved, but now quickened body, that as they have been companions in serving God, or their own lusts, so they may be in enjoying His favor, or suffering the consequences of a separation from Him forever. It is evident, however, that the happiness of the righteous or punishment of the wicked will be complete until the resurrection. The souls of the good enter into rest immediately after the death of the body—Rev. xiv. xv. Luke xx. 37, 38. xliii. 2, 3, 6, 8. Likewise the wicked enter into torment—Luke xvi. 23. But our Saviour refers to the resurrection of the just, Luke xiv. 14, as the time when they shall be rewarded for their deeds. Hence also the declaration of Paul, II Cor. v. 10: "We must all appear

before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or evil."

We shall in the next place notice some objections and endeavor to remove some difficulties that stand in the way of the future resurrection. But some will say, How are the dead raised up? and with what body do they come forth? How is it possible for the dust that composed our bodies, after it has passed through so many forms, entered into the composition of different bodies, and been scattered by the winds of Heaven, again to be collected and remodeled into the same bodies? Let us avail ourselves of the aid of science. It is said that the essential principles of matter may be very different from its present outward form and appearance is proved by chemical analysis of various substances. It is said water, resolved into its original elements, is no longer liquid, but gaseous, and thus becomes invisible. These gases being again brought together in proper proportions, become liquid, and constitute water. Potash, soda and magnesia may, by the action of fire, be reduced to a simpler substance of a metallic nature. These instances serve to show that the outward form of matter may be destroyed without in the least injuring its essential principles; hence we conclude that the materials composing our bodies may undergo great changes—be dissolved and mingled with dust, be swept by the waters, carried by the winds and burnt by the fires—and yet not be lost as to their elementary principles; for we are assured by science that matter is not totally destroyed even by fire, but only changed: so our dust may again be collected, and, by the power of God, who originally formed them, be rebuilt, and become the future habitations of the soul.

We may further illustrate this doctrine by analogy from certain operations with which we are familiar in the present state. In the production of plants there is a process of dissolution and reproduction in a new form. "Thou fool!" argues the apostle: "that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be but bare grain, it may chance of wheat, or of some other grain." Is not the resurrection of the body in a new and far more glorious form, by the power of God, as practicable as the resurrection of the plant from the decayed grain? In the changes certain insects undergo we have a striking illustration of our subject. The silkworm, for instance, exists in three different states: it is first a worm, then a chrysalis, and last a butterfly. In its first state it spins its silk and winds around itself a ball of its own construction; having finished its work, it changes to a chrysalis, in which state it remains quiescent for a time, to at length burst its outer crust, expands its wings, and exults in its new-born state. So is man: in his present state he is a worm that crawls on the earth; he toils for his present comfort, and if he is wise, he will "labor for the meat that endureth unto eternal life." In his second or intermediate state he enjoys that "rest that remaineth for the people of God." In his third or glorified state he is clothed with a

new body, endued with the vigor of youth and immortality, freed from pain, disease and death. As was said of ancient Israel, when delivered from Egyptian bondage, "there was not a feeble one in all their tribes." Much more may be said of the saints when redeemed from the prison of the grave and bondage of corruption; though "sown in weakness, they shall be raised in power." There shall not be a lame Mephibozeth, nor one bowed down with age or infirmity; for, as the prophet Daniel says, they "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever."

The doctrine of the resurrection is of great use and importance. It is one of the first principles of the doctrine of Christ; the whole gospel stands or falls with it. It serves our views of divine perfection; it encourages our faith and trust in God under all the difficulties of life; it supports the saints under the loss of friends and relatives in Christ.

We shall conclude the subject with a few practical remarks. This doctrine affords great encouragement to effort in advancing the interests of the Redeemer's kingdom on earth. "Therefore," says the apostle, in the conclusion of the chapter, "my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." It should be an inducement to live a holy life, since we expect to associate with glorified spirits, with the highest order of intelligence, and with the Lord Jesus, whose face we shall be permitted to see; He that has this hope in him "purifieth himself even as he is pure." Then, brethren, in the hope of such a glorious state, let us be holy. "As He which hath called you is holy, so be ye holy in all manner of conversation," for "without holiness no man shall see the Lord."

As this doctrine affords grounds of hope and consolation to believers, it is equally fraught with terror and alarm to sinners. They, too, shall rise, but not to eternal life and glory; theirs shall be a "resurrection of condemnation, shame and everlasting contempt;" their bodies will not be "fashioned like unto Christ's glorious body," but like their true character—pride, ambition, lust, hatred, revenge—all the selfish and malignant passions will be strikingly depicted in their very features: their destiny will be known by the forms they wear, before the Judge shall have pronounced their awful doom. We would therefore most earnestly and affectionately urge such to give themselves now to God, to be remodeled by His grace, and thus be prepared for "an inheritance among them that are sanctified in Christ Jesus."

The grace of our Lord Jesus Christ be with you all. Amen.

T. B. GOINGS.

## CHURCHES AND DELEGATES.

Ordained Ministers thus \*.

1st DISTRICT—Pleasant Hill, not represented; Mount Tabor, W. Y. Adams; White Plains, not represented; Cullman, P M Musgrove,\* H W Watson; Austin's Creek, E K Head, Pleas Bowerman; Roswell Creek, P R Tennyson\*, J M Stewart,\* Isaac Barnett.

2d DISTRICT—Rock Spring, W H Lyon, N T Morgan, Wm Stewart; Beech Spring, not represented; Macedonia, Pressly Huff, W M Richards, N C Nicholson; New Hope, B Chambers, E Bishop; Mt. High, W L Casey,\* W F Dawkins, M N Gregory; Clear Spring, A B Cox, J H Moon, H C Stidhan; Blue Spring, J Y Bain,\* N S Nixon, James Johnagan.

3d DISTRICT—Mt. Pleasant, Jas Fields,\* J Barton, M Ray; Walnut Grove, G B Wade,\* T B Goings, W B Brown; Harmony, R Saye, W L Ellison, A F Whitley; Bristoe's Creek, R Steele, J S Brasseal, J R Lackey; Friendship, A J Hunt, L W Jones, R W Murdock; Liberty, E P Mitchell,\* I T Stephens.

D. W. L.—Mt. Carmel, L D Eubank; Hopewell, R J Fuller.

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## Churches, Pastors, Clerk and Post Office.

Pleasant Hill—No pastor; no clerk; post-office, Bangor.

Mt. Tabor—Jas Fields, pastor; W Y Adams, clerk; P O, Gum Spring.

White Plains—D L James, pastor; J M Hays, clerk; P O, Blount Springs.

Cullman—P M Musgrove, pastor; H W Watson, clerk; P O, Cullman.

Austin's Creek—J Fields, pastor; H W Head, clerk; P O, Blountsville.

Roswell Creek—Tennyson and Stewart, pastors; J W Barnett, clerk; post office, Summit.

Rock Spring—J Y Bain, pastor; W H Lyons, clerk; P O, Gunter'sville.

Beech Spring—No pastor; R W Barnard, clerk; P O, Oleander.

Macedonia—No pastor; Wm M Richards, clerk; P O, Brooksville.

New Hope—B Chambers, pastor; G W Dalton, clerk; P O, Gunter'sville.

Mt. High—Bain and Casey, pastors; W C Ward, clerk; P O, Gunter'sville.

Clear Spring—J Y Bain, pastor; J H Moon, clerk; P O, Warrenton.

Blue Spring—J Y Bain, pastor; S W Nixon, clerk; P O, Brooksville.

Mt. Pleasant—J Fields, pastor; A J Philips, clerk; P O, Wynntown.

Walnut Grove—G B Wade, pastor; M F Cornelius, clerk; P O, Walnut Grove.

Harmony—G B Wade, pastor; W L Ellison, clerk; P O, Walnut Grove.

Bristoe's Creek—G B Wade, pastor; J R Lackey, clerk; P O, Aurora.

Friendship—J Fields, pastor; L W Jones, clerk; P O, Friendship.

Liberty—G B Wade, pastor; I T Stephens, clerk; P O, Chepultepec.

Mt. Carmel—H H Bridges, pastor; A J Turner, clerk; P O, Warrenton.

Hopewell—G Brinlee, pastor; S T Small, clerk; P O, Hancockville.

# STATISTICS OF CHURCHES.

CHURCHES.	Sabbath of meeting	Baptized	Received by Letter	Restored	Dismiss'd by Letter	Excluded	Deceased	Total
Pleasant Hill	--	--	--	--	--	--	--	26
Mount Tabor	--	--	--	--	--	--	1	46
White Plains	--	--	--	--	--	--	--	68
Cullman	--	--	--	--	--	--	--	7
Austin's Creek	--	--	--	--	--	--	--	31
Roswell Creek	--	--	--	--	--	1	--	27
Rock Spring	--	--	--	--	--	2	--	80
Beech Spring	--	--	--	--	--	--	--	37
Macedonia	--	--	--	--	--	--	--	51
New Hope	--	--	--	--	--	5	1	48
Mount High	--	--	--	--	--	--	--	41
Clear Spring	--	--	--	--	--	--	--	44
Blue Spring	--	--	--	--	--	2	1	26
Mount Pleasant	--	--	--	--	--	2	2	63
Walnut Grove	--	--	--	--	--	--	--	40
Harmony	--	--	--	--	--	--	--	56
Bristoc's Creek	--	--	--	--	--	--	--	26
Friendship	--	--	--	--	--	3	43	68
Liberty	--	--	--	--	--	2	--	72
Mount Carmel	--	--	--	--	--	--	--	73
Hopewell	--	--	--	--	--	5	--	62



